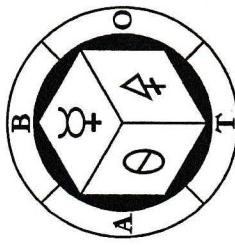


# TAROT INTERPRETATION

## LESSON 4



Copyright © 1961 by  
**BUILDERS OF THE ADYTUM, LTD.**  
5101 North Figueroa St.  
Los Angeles, California 90042  
U.S.A.

All rights reserved under Universal, Berne, International,  
and Pan-American Copyright Conventions.  
Published in the United States of America by Builders of the Adytum.

PRINTED IN THE  
UNITED STATES OF AMERICA

Gifts, legacies and donations to B.O.T.A. are tax-deductible.  
This transcription is the sole property of  
Builders of the Adytum.

**Builders of the Adytum, Ltd.**  
**B.O.T.A.**

## TAROT INTERPRETATION

### Lesson Four

The Tarot Keys from which this lesson is developed are 18, 11 and 4, corresponding respectively to the letters Qoph (ϙ), Lamed (Ϩ) and Heh (Ϩ), and to the Corporeal Intelligence, the Faithful Intelligence and the Constituting Intelligence.

Qoph, you will recall, corresponds to the back of the head, the location of the medulla oblongata. This part of the brain contains structures through which subconsciousness controls breathing, swallowing and other vital functions.

Here, also, are located other instruments which the Life-power has developed through ages of evolution. Through these groups of cells we may come in touch with race-memories going back to the first emergence of animal life from water.

The medulla oblongata is like a bridge between self-consciousness and subconsciousness. In other lessons we have spoken of the reason for learning to control the breath as a means for re-establishing command over the whole cell-consciousness. The exercises whereby this is accomplished modify cells in the medulla, establishing them in new habits of action which change the behavior of many groups of cells in other parts of the body.

By impressing suggestions directly on the cells of the medulla, with the understanding that they are the media through which other cell groups may be brought under control of self-consciousness, much may be accomplished. Thus, when learning rhythmic breathing, if a clear idea of the cleansing office of the breath be realized and formulated in a suggestion addressed directly to the cells of the medulla, progress will be more rapid. Speak to the cells just as you would speak to an animal you were training. The cells are animals, and they are surprisingly intelligent, responding quickly to kindly, firm commands.

The back of the head, again, is the seat of another center whose functions are realized in the work of the fourth stage of unfoldment. This is the sight center. It is active in ordinary vision, but this is not its only office. All visual imagination is also dependent on this part of the brain. To improve ordinary vision, or to develop definite power of mental imagery, it is useful to stimulate these cells by direct auto-suggestion.

To do this, learn first just where the sight center and the medulla are located. At any good library you can find a book on anatomy giving diagrams of the organs of the brain. Get this information.

In using direct auto-suggestion to cell groups concerned with special functions, be careful not to prolong concentration on the cell group itself. Concentration on any part of the body increases the flow of blood to that part. When it is overdone, congestion results. Long concentration is unnecessary. Cells are not mere things. They are centers of consciousness, living beings. The kind of consciousness they have is always amenable to control by suggestion.

Prepare yourself by establishing a thorough intellectual grasp of the law of suggestion as outlined in Seven Steps. Next, learn the exact location of whatever cell group you wish to influence. Then deliberately arouse a mood of calm expectation that your suggestions will be obeyed. If you proceed in this way, you will be able to secure satisfactory results by a single concise and definite command. Such work should be done not oftener than once a day. Too much repetition is a symptom that you doubt your ability to control the cells. This uncertainty defeats your purpose because it acts as a counter-suggestion.

Another attribution to Qoph is Sleep. It is while we sleep that commands we give to the cell groups are executed. Hence the best time to do this work is just before you fall asleep. For most persons there is a moment, after going to bed, when thought begins to be disconnected. At this moment it is possible to rouse oneself to full wakefulness. This is the best time to give the chosen suggestion.

With other persons, however, sleep comes suddenly, like night in the tropics, with no twilight period before it. If you are one of these, make your suggestions just before going to bed while sitting comfortably in a chair. Prepare for your auto-suggestions by sitting still and deliberately inducing a state of reverie. Let the images troop past before your mental vision, but expect them to slow down until they come almost to a standstill.

No "iron will" effort is required for this. At all times you are master of your mental image-making, but until you know you are master and exercise your birthright for specific ends, you achieve no constructive results.

You are like one sitting in the driver's seat of an automobile. Power to drive the engine and steer the car is already yours; but you have to learn what levers to pull, what pedals to press, and how to use the wheel. It takes no iron will to drive a car, and none to gain control of mental imagery. Information and practice are the two essentials. These lessons supply the information. You must do the practicing. By merely expecting your mental images to slow down, you do exactly what is needed to make them go slower and slower until a single image seems to stay a long time before your mental gaze.

What really occurs is that one image is being reproduced over and over again. The stream of consciousness flows on, much as a strip of film passes through a projection-machine; but you seem to be "holding a thought," because the image does not change form. To explain this is

not easy. It is the effect that Patanjali had in mind when he wrote: "Concentration is the binding of the perceiving consciousness to a certain region of attention."

The consciousness you are particularly concerned with in the fourth stage of unfoldment is the Corporeal Intelligence, or the body-consciousness, the mental activity of the cell groups in your body. If you have done the work of the third stage of unfoldment well, you know that all phases of your consciousness are expressions of the Natural Intelligence, or the mental activity which pervades all Nature. Now you are more concerned with forms assumed by this universal mental activity as it flows through the various cell groups which make up your body.

Under exceptional conditions, as in overcoming disease, it is sometimes advisable to talk to the cell groups composing specific organs, such as the stomach, kidneys, or liver. This, however, should not be attempted by beginners. It is better and safer to think of the medulla, so to speak, as the "office" of subconsciousness. The latter may be depended on to carry out whatever instructions you give. It knows far better than do you just what groups of cells are doing each kind of work. Consequently, you will be sure to get excellent results if you simply formulate the commands to subconsciousness and turn them in at the "office" by a brief concentration on the medulla as you give the command.

Concentration on the sight center, and giving suggestions to the cells of this group, make this instrument of self-consciousness more efficient. Sight, you will recall, is one of the attributions of the letter Heh and Key 4. In its esoteric meaning, sight is not only the physical function, but also its metaphysical counterpart.

The ability to visualize is a most useful aspect of the discriminative faculty. Full exercise of the function demands adequate organization of its instrument in the brain, because an indispensable preliminary to right discrimination is the ability to see things as they are. We must be able to do this before we can have any real measure of success in our endeavors to classify our experience according to similarities and differences.

Such classification is an important part of the development which goes on in the fourth stage of unfoldment. Meditation has been compared to fishing in the ocean of subconsciousness. Right discrimination, based on clear physical and mental vision, enables one to know which of the fish caught in meditation are good for food.

Much has been written about systems of logic. After all, every system is a tabulation of what occurs when a person sees clearly, and arranges what he sees. Our various experiences are like parts of a jigsaw puzzle. Their relations to one another are self-revealing. Ideas and facts fit together, but only by looking at them attentively may we discover the connections. Error and ignorance, as well as truth and wisdom, have distinguishing marks which cannot be hidden from one who has vision.

This vision is just true seeing. It is neither supernatural nor miraculous. Every one of us is a center of expression for THAT which already knows all truth. So long as we believe in personal action, so long are we deluded by the illusion of separateness and we are unable to make use of this interior wisdom.

Jesus said that he judged nothing of himself, that all his decisions were based on the instruction of the Father. What he did, he promised that we should do. He knew the Life-power's ability to distinguish truth from error is always ready to express itself through human beings who have grown sufficiently ripe.

Hence, by directing attention to the sight center, fully expecting that it will be an effective instrument for self-conscious manifestation of the Life-power, you will begin to exercise clear vision. Some, to be sure, have developed this vision without knowing anything about the sight center. Our aim is so to apply cosmic laws that we may bring about a quicker ripening.

When we understand the law of our conscious evolution, we may advance more rapidly through intelligent cooperation with the Life-power's method of self-expression. That method we now begin to understand in part and we look forward confidently to a day when it shall be made known to us in its glorious perfection.

Part of our practice consists in continually reminding ourselves that the constructive and regulative tendency of the Life-power is an immediate presence in our daily lives. This is what is meant by the Constituting Intelligence. It has its root in the vision of Spirit, and it is ever at work toward the production of beautiful results.

The Life-power knows itself perfectly. Not for an instant can it lack clear perception of every principle evolving and involved in its complex scheme of self-manifestation. Because this is true, behind the outflow of the cosmic life through its personal centers there is always a complete and accurate knowledge of all causes and motives entering into what may be called the **personal equation**. The ancient maxim, "Know Thyself," is perfectly realized by the One Spirit dwelling at the heart of every human life.

This is what Tarot means by picturing the Constituting Intelligence as an Emperor seated on his throne in Aries. That is, in the part of the body governed by Aries—the brain. The body is the temple of the Life-power, and in the brain is the throne of the mode of universal consciousness which constitutes creation "in the darkness of the world."

The "world" is the microcosm, Man. Its darkness is the inertia (the *tamas* quality of yoga philosophy) of the physical organism. The Constituting Intelligence enthroned in the brain is one with the power which makes everything in the universe what it is. That power works always to establish in the realm of Name and Form an image of the perfect balance and symmetry of the inner life.

In the fourth stage of spiritual unfoldment, this work of the Constituting Intelligence begins to be perceived by the seeker for light. It is apprehended as a vivid personal experience. One begins to know, at first hand, that the Intelligence which formulates the laws and constitution of the universe is not afar off, but is immanent in human life, expressing itself through groups of living cells located in the head.

From this, its throne of living flesh, it directs the work of cell communities whose aggregate consciousness is the Corporeal Intelligence symbolized by Key 18. This real presence of the Life-power (with all its perfect attributes and wisdom) in the temple of human personality, is what we mean when we say: "The Kingdom of Spirit is embodied in my flesh."

We do not mean this figuratively. The same power that flung worlds into space, the same power that holds the stars in their courses, the same Directive Intelligence that builds up every form we know from crystal to man, is now expressing its perfect knowledge of itself and of its method of self-expression (the Kingdom) through every human brain.

This fact, but vaguely apprehended while yet we are unripe, begins, in the fourth stage of unfoldment, to be a vital part of our daily experience. Thus we begin to see that our participation in the work of liberation is by no means a "lifting of ourselves by our boot-straps." Thus we are set free from that source of fear and doubt which is the notion that we have only our petty personal powers on which to rely for our escape from bondage.

We need to dwell on the truth that the Constituting Intelligence works through our minds to perfect the beauty of the Life-power's manifestation in our flesh. Through such meditation we formulate (or rather, we stand aside and let the One Self formulate) a mental image which makes a deep impression on subconsciousness. By this means, every cell in our bodies is, each in its own degree, raised in consciousness from the old, false thought that the directing principle of our lives is the illusive personal will . . . raised in consciousness into the new, true thought that each of these millions of cells is an instrument and vehicle for the Guiding Power of the universe.

This raising of the level of cell consciousness is gradual. The change it brings about may be likened to what occurs when a stream of clear water is turned into a tank containing water clouded by various impurities. If there be an outlet for the dirty water, a time will come when all the water in the tank will be clean. The natural processes of elimination are like the outlet for the dirty water. It is written that new wine cannot be put into old wineskins, and this means that cells which have embodied the old error-consciousness cannot contain new conceptions of truth.

Some cells can be raised in consciousness without being destroyed, but many are actually killed by this change of thought. Some die because they are no longer used and others perish in the fire of the new order of knowing. Their dead bodies pass into the blood stream and are cast off through the various channels of elimination. Hence the wise insist that the eliminative

functions of the body must be kept at their point of greatest efficiency. To this end, various purificatory observances, including fasting, and some practices of what Hindus call **Hatha Yoga**, are employed.

The sword of Justice, in Key 11, symbolizes the cutting off of mental images of error and the destruction of the cells which embody those images. Yet this killing out of useless cells is not done all at once. Hence Justice carries scales, as well as a sword.

The dirty water must not run out faster than the pure flows in, or the tank will go dry. Similarly, unwise use of denials may so deplete our bodies that diseases of elimination, particularly of the kidneys, may be induced. To pull up tares before the wheat ripens is to run the risk of destroying the crop along with the weeds.

Avoid this danger by surrendering the whole work to the One Self. When you begin really to understand what the real presence of the Constituting Intelligence means, you will be rid of the impatience which leads to wasteful hurry and over-strain. The Life-power knows just what to do. We need only recognize its operation in our lives, and let the work be done, gradually and gently, surely and perfectly.

This fourth stage of unfoldment, then, is that in which the seeker for light begins to learn the secret of right action. Now he finds that personality is the instrument of a power which not only knows just what it is doing with that instrument, but knows also just what must be done in order to keep the instrument in good condition.

The riper we become, the better we understand that the secret of right action is the giving up of all attachment to results. Attachment is the desire to see a particular manifestation of Name and Form. It is a phase of the delusion of separateness. Do whatever comes to hand with no thought but that in the action you shall express your very best. So to think and act is the secret. Does this mean that we are to entertain no visions of the future? Certainly not, as you should know from earlier instructions. The warning is against **attachment** to results which is the feeling that this or that particular thing is the **only** goal.

Specific in our image-making we must be, or nothing will be brought into manifestation; but if we have learned the lesson of this fourth stage of spiritual unfoldment, we shall see that it is not we who make the patterns. Rather do we, by the practice of contemplation, open the personal mind to an influx of higher consciousness so that we become participants in the real Self's vision of the future.

Instead of making personal plans, we become aware of certain specific details of the cosmic plan. Instead of trying to do the thing **our** way, instead of building on the shifting sands of our partial knowledge, we follow the plans of the Master Builder, and erect our house of life on the sure foundation of Eternal Being.

In short, this fourth stage of unfoldment is one in which the plan-making power of the One Life begins to find personal expression. Specific images enter our field of mental vision. Patterns for our work are given us and the better we know ourselves to be instruments of the Constituting Intelligence, the more precise and accurate will those patterns be.

In the Book of Exodus we find an example of this in the minute descriptions of the tabernacle and its furniture, according to patterns shown to Moses "in the mount." These last three words have an occult meaning. On the surface, they refer to Moses' retirement to the heights of Mount Sinai in order to "speak with the Lord." For a person versed in the principles of esoteric psychology, they direct attention to the actual place in the human body through which the Life-power transmits its plans to us. The "mount" is the highest of the seven centers energized by *Kundalini*, the serpent-power. It is a cone-shaped body in the brain filled with little "stones," or minute crystals, tiny bits of calcareous matter known as brain sand.

Through this body, the pineal gland, the Life-power finds expression in our interior vision. Here, step by step, it shows us what lies before us on our journey along the path which leads upward from the valley of sense life and three dimensional consciousness to the heights beyond.

On those heights, as one who looks down from a mountain peak sees in one glance a prospect ranging over hundreds of miles, we shall see as a whole what now we see only in part. Then we shall lose this petty personal life and find our **real** life. We shall understand the true significance of personality as an aspect of the Life of lives, as one beam of the Limitless Light, which is at once the Source and the Goal of all our growth.